

long enough to obtain enough potatoes and corn for their private use.

Your correspondent has watched the question from every conceivable standpoint. In his travels through Ireland he has listened to both sides, and this is the inevitable conclusion: The concessions made to the Irish during the last twenty years and the Irish land bill just introduced, were granted not despite, but on account of force employed. If the Irish had not revolted, had not intimidated the absentee landlord and the London government as well, things would have gone on indefinitely after the motto: "Everything for his lordship; for the peasant, barely enough to keep body and soul together." Look at England! There the feudal land owner continues to rule supreme, imposing taxes as his sweet pleasure, while Ireland has had tenancy courts, fixing the rents over the head of the land owner, for several years.

SO-CALLED IRISH LAND HUNGER.

The story of Irish "land hunger," so-called, is nonsense. Like the Russian peasant, the Irishman wants enough land to support his family; he does not want the land for the land's sake, as does the landlord. In his eyes land is of value only in as far as it helps to make life endurable and pleasant. If he can get a living without land, so much the better—witness the Irish of the United States. Unlike Germans, Scandinavians and the Swiss, the Irish emigrant rarely, or never, engages in agriculture in America. He lands in some big city and stays there, living from hand to mouth at first, but soon courting success in one line or another. Irishmen combining cunning with the gift of eloquence, make splendid politicians if they have half a chance.

Still, at home Pat is only too fond of subordinating his political rights to the priest, whose influence is the greater, as he has them spring from the same classes. At parliamentary elections in Ireland I often saw the village reverend deposit the votes of the majority of his constituents in the urn.

As to education, the American school system is the only correct one. In Ireland, if the priest cannot boss the "national schools" (an English institution), he boycotts them. As a consequence, 75 per cent of Irish Catholics can neither read nor write; the percentage of the uneducated among the Protestant Irish is between 4 and 7.

EFFECT OF THE NEW LAW.

From what I saw and heard in Ireland I am convinced that the land purchase bill will go far towards making the Irish loyal friends and helpmates of England. Already four millions of Irishmen speak and write English exclusively, Gaelic, their native tongue, being as foreign to them as Chinese, and a common tongue, wedded to common interests, will bring the two nations nearer and nearer together and finally amalgamate them into one.

Having, in past years, devoted much time and study to Irish folklore, and, particularly, to the hero songs and legends of the various tribes that populated the Emerald Isle in the course of thousands of years—knowing the subject thoroughly—I make bold to predict that the removal of the linguistic barrier that once stood between England and Ireland is only a question of a little time.

The address of homage, in the Gaelic tongue, sent, some little time ago, by members of the Irish National party to Pope Leo would have proved a sore puzzle to the vast majority of signers if they had been required to read it. Among the hundred odd Irish members of Parliament only five or six understand Gaelic, and each of them favors a different pronunciation, and calls the others more dialect.

All told, some 500,000 Irish speak Gaelic nowadays, but 470,000 of these speak English as well, and, in fact, use that language in business and general conversation exclusively, while less than 21,000 are incapable of speaking English, being restricted to Gaelic. The rest of the population, four million men and women, do not even know its alphabet, nor can they make out its printed letters. I attended the sessions of the House of Commons for weeks before locating a single Irish member able to speak his native tongue.

I was likewise present when an Irishman, a school teacher, I believe, endeavored to make a Gaelic speech before the House last winter. He was called to order without much delay, and for weeks afterwards various translations of the few remarks he succeeded in launching filled the newspapers, most of them suggested by Irish members, who were uncertain as to what their colleague had really meant to express. Notwithstanding that, a great many Irishmen raised a hue and cry about "oppression" by the "bloody Saxon," but, pray, what would become of Parliament with its 400 members, if the friends of every dead or dying tongue that was at one time spoken in the United Kingdom were permitted to air their superior knowledge, that is, if the Irish were free to talk Gaelic, the members from Wales Celtic and those of the Scotch highlands their peculiar dialect?

STATISTICS.

In 1881, when Ireland had a population of 5,130,000, 385,765 men and women spoke both Gaelic and English, while 61,687 understood Gaelic only; these latter lived mostly in the west and south of the island. Ten years later the figures were as follows: Population, 4,704,797; number of those speaking Gaelic and English, 424,633; number of those speaking Gaelic only, 33,192.

Again, after ten years, a further decrease was noticed: Population, 4,638,753; number of those speaking Gaelic and English, 430,138; number of those speaking Gaelic only, 30,852.

Doubtless, there was a time when England did her best, or worst, to suppress the Gaelic tongue, but of late years she has wisely refrained from measures looking towards that end. On the contrary, now, "Irish priests, parliamentary leaders and school teachers are chiefly responsible for the neglect of the national tongue," says Dr. Hyde, and Hyde, being a Gael of Gaels, is not only an unbiased witness, but a hearty sympathizer as well, for he is the most prolific litterateur in the Gaelic language we have. His works are published under the pen name of "An chraobhín Aodhán," in itself a fair sample of Gaelic.

A Plea for Baby.

You will probably make enemies, but never mind. Positively decline to allow your admiring friends to kiss the baby. This has been said before, but cannot be too often repeated.

In the first place, it is not good for him. He is a great deal too new and clean and shiny to be crumpled up and fussed over by people who are almost certainly microbious. It is time this last word was coined.

In the second place, he doesn't appreciate it. Ignorant as yet of the agreeable idiosyncrasies common to this sphere, a kiss signifies no more to him than a soap bubble to you. Nothing signifies much to him that he can't swallow.

In the third place, he doesn't like promiscuous attentions of the kind. Would you?

JEWISH COLONY IN CHINA

THE SMALL SETTLEMENT THAT HAS SURVIVED 2,000 YEARS.

Its Existence Unknown for Centuries to the Outside World—A Call Now to Save the Remnants of It.

New York Sun.

Although it has been known for a considerable time that Jews in large numbers have existed in China from a very remote period and for centuries lived and worshipped after the fashion of their people in other parts of the world without even guessing the existence of Jews other than themselves, no very complete account of them appeared until recently.

Edward Isaac Ezra publishes in the last number of the East of Asia Magazine a detailed history of the ancient Jewish colony at Kaifeng, capital of Honan, based upon the writings of ancient and modern historians and on his own investigations. The greater part of his account of them is new to all save the few who have closely followed the discoveries which have been made in recent years about these remarkable people, and those who are interesting themselves in the work of restoring the impoverished colony.

The early facts about the Jews in China are meager. Inscriptions on a stone tablet found in the synagogue at Kaifeng indicate that Jews first entered China during the Han dynasty from C. 200 to A. D. 228. From letters of the Jesuits it is gathered that they came during the reign of Mingti, A. D. 58 to 75, from "the western regions," which is taken to mean Persia.

Mr. Ezra says that Persian words in the language of the Chinese Jews of Kaifeng indicate that this is true, but says there is no tangible evidence to warrant the belief of some writers that these Jews descended from the ten lost tribes. The earliest record regarding them in Chinese annals is found in a work of the Sung dynasty, called "Tung King Ke," in which mention is made of a "heaven spirit" who appeared to the Chinese Jews of Kaifeng in the third or fourth century.

In a work by Wei Shun there is a reference to the Jews of Kaifeng in the city of Changchun in Shensi. A work of the Sung dynasty, commenting on the Chinese annals, says that the Chinese Jews there as "Sapao." This word, says Mr. Ezra, is not Chinese, but a strong resemblance to the Hebrew "Sapher" or "sopher," a scribe.

PLENTY OF MATERIAL.

From SPS on there is an abundance of material about the Chinese Jews. An Arabian writer of that period mentions them as one of the sects that perished in a general massacre at Khatna, but in 954 and 958 there are records of the district officials of Kaifeng conferring honors on Jews, and in 1183 the erection of a synagogue was begun in that town. Chinese records of 1229-30 show that Jews were invited to Kaifeng to join the imperial army.

In 1465 Kaifeng, the headquarters of the Chinese Jews, was a great city of about 1,000,000 people and of great wealth. There are records to show that in the fifteenth century, when many of the Chinese Jews in China, reference being found to establishments in Ningpo, Hangchow and Peking.

The best information about the Chinese Jews came from the Jesuits, who obtained access to the archives of the Chinese government. Before the observations of the Jesuits reached the outside world, however, the Chinese Jews were completely ignorant of the existence of their own people, and the Chinese Jews, and the Chinese Jews, were equally unaware of their European brethren.

Father Ricci, one of the first of the Jesuit missionaries, gives an interesting account of the Jews of Kaifeng in his "Description of the Kingdom of China." He narrates it as follows: "Early in the seventeenth century, one summer day, the infant Jesus, a picture representing four of the apostles, was shown to me. It was a picture of a man with a beard, wearing a crown, and a robe, and a sword, and a cross, and a star, and a moon, and a sun, and a cloud, and a rainbow, and a comet, and a meteor, and a lightning bolt, and a thunderbolt, and a hail storm, and a snow storm, and a rain storm, and a wind storm, and a fire storm, and a flood storm, and a pestilence storm, and a famine storm, and a war storm, and a peace storm, and a joy storm, and a sorrow storm, and a love storm, and a hate storm, and a life storm, and a death storm, and a resurrection storm, and a judgment storm, and a salvation storm, and a damnation storm, and a glory storm, and a shame storm, and a honor storm, and a dishonor storm, and a praise storm, and a blame storm, and a reward storm, and a punishment storm, and a blessing storm, and a curse storm, and a mercy storm, and a wrath storm, and a kindness storm, and a cruelty storm, and a gentleness storm, and a harshness storm, and a softness storm, and a hardness storm, and a 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